

Christian Secretary.

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"WHAT THOU SEEST, WRITE—AND SEND UNTO THE CHURCHES."

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CORPORATED in 1819, for the purpose of insuring against loss and damage by fire only—Capital \$250,000, secured and vested in the best real manner—offer to take risks on terms as favorable as other offices. The business of the company is principally confined to risks in the city, and therefore detached that its capital is exposed to great losses by sweeping fires.—Offices, 100 Main street, except in their new office, next west of Treat's Exchange Coffee Street, where constant attendance is made for the accommodation of the public.

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CHRISTIAN SECRETARY.

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HARTFORD, FRIDAY, FEB. 15, 1850.

Christian Review.

We announced the first No. of this periodical issued under its present auspices, to our readers last week, and intimated that we would speak of it at length at a future day. It contains 160 pp. is printed on new type, and is really got up in a very tasteful and substantial manner. There is one thing in this connection which we deem worthy of especial notice; and that is the care which the pages of the Review evince on the part of the reader and the corrector of the press. We have read this number through without having noticed a single typographical error. This we consider a great—certainly it is a rare—merit. If the paper on which it is printed had a little more body, the external appearance of the Review would be all that could reasonably be expected.

The first article in this No., is a review of Baptist W. Noel's recent work on Baptism by Rev. R. Turnbull, of this city. It is written in an appealing spirit, and is really an able and discriminating article. The reviewer follows his author, occurring with him in the main, yet effectually controverting his positions in a few instances where he has fallen into error, and confirming and strengthening his main arguments by citations from German critics and historians. The article exhibits the traces of extensive reading and mature reflection, and will fully sustain the reputation of its author as a felicitous and eloquent writer. It is a very fine specimen of reviewing.

The second article is on "The Origin and Political Life of the English Race." The writer takes the late work of Mr. Kemble, entitled "The Saxons in England," as his text, though we cannot see that he makes it, in any sense, the basis of his article. He barely refers to it, in his opening pages, to acknowledge that it is an important aid to the study of the early history of the English Commonwealth, and to call in question—as we think without reason—it judgment that Hengist, Horsa, &c., are mere mythical persons. The reviewer states that the germ of our political organic life consists in the confederation of distinct local governments." The Scandinavian and German tribes are stated to have uniformly regarded themselves, in their segregate capacity, as the origin of political power. He traces this principle in the institutions of all the tribes of Teutonic origin from the earliest day to the present. This article will richly repay perusal. It is able and extremely suggestive. The style is in some places rather too ambitious, and wants the dignity and repose which should characterize an article in a Review.

Article third is from the pen of a well known writer and eminent scholar, whose contributions to ecclesiastical literature never fail to interest and instruct the public—we refer to Rev. Dr. Chase, of Boston. His article is "On the History of the Pulpit, as it is derived from the choice of subjects for Sermons." It is needless to say that it is an able production; but we wish the learned author had allowed himself a little more room, and had treated his theme more fully. It is, however, in its present form, one of the best papers in this No. of the Review.

Article fourth is a review of Stanton's "Reformers and Reformers of Great Britain and Ireland," and is a well written and discriminating production. The reviewer awards his author a liberal share of praise, while he points out his faults, and enlarges upon his statements. We have read this paper with real satisfaction.

Article fifth is a review of Bowen's "Lowell Lectures on the application of Metaphysical and Ethical Science to the Evidences of Religion." This article evinces no inconsiderable degree of power, and metaphysical scutiness, but we feel compelled to dissent from some points of the reviewer's Theology. While we utterly discard the idealism of Mr. Bowen, and admit the agency of second causes, we must regard God as the Author of Mundi—as the spirit which lives and acts in everything. Multiply secondary causes as you will, he is in every successive link of the chain, and makes himself felt in the one which reaches us. All life, all motion, from Him; He brought into activity the first subordinate agent, and He is as much present with the last as with the first. But we have no space for the discussion of this subject, nor would it be proper at this time. If the author of the "Lowell Lectures" is too "idealistic"—and, in sooth, we think he is—his reviewer—whom we take to be the writer of the notice of this same work in the January No. of the *Bibliotheque Sacra*—is quite as wide of the truth, in the opposite direction, being altogether too materialistic. We will only add that this paper, in point of ability, would do honor to any Review, and we hope to have the pleasure of meeting the author often in the pages of the Christian Review.

The sixth article is on "The Religion and Philosophy of the Greeks," and is, if we mistake not, from the pen of the accomplished Professor of the Greek language and literature in Madison University. It is marked by the characteristics which so happily distinguish its learned author, and will be read with satisfaction by the patrons of the Review.

Article seventh is a review of "Layard's Nineveh and its Remains." The reviewer follows his author, giving a condensed and very satisfactory statement of the contents of his book. We have pursued it with great interest.

Article eighth is a review of Dr. Williams' "Miscellanies, which, if we are not mistaken, was contributed by the Assistant Editor of the Review, Prof. Gammell, of Providence. It is evidently written in a partial, perhaps some will think, in a false spirit; but we think it will be conceded, by those who know the subject, to be in the main candid and just.

Article tenth is the very appropriate though brief address of the Editor to his readers, setting forth the objects which the Review will aim to promote, and the manner in which it will seek to compass them.

We need not say that the book notices, and the summary of literary and religious intelligence—indeed, everything for which the Editor is responsible—are well executed. This was to be expected from his known ability and accomplishments in the peculiar department of his labors.

On the whole, we are gratified—highly gratified—with the appearance, the general tone, and with the exceptions which we have indicated, with the matter of this No. of the Christian Review.—We congratulate the editor and the publishers on

so successful an issue in the limited time which they have had, and under the peculiar disadvantages attending the removal and reconstruction of the work; and we venture to predict for the Review under its present arrangement, a high, and, as we hope, a long career of honor and usefulness.

Clairvoyance, Psychology, Spirits, &c.

Witches were said to be common once in Salem and in other parts of New England, and many a poor old crippled woman was hung for witchcraft; but when the magistrates and the clergy found that the course they were pursuing of convicting others of witchcraft on the charge of some individual who fancied him, or herself to be bewitched by some harmless old woman in the neighborhood, was likely to operate against themselves, and that they could not clear themselves of the charge by swimming with their hands and feet, thus to accuse them, they set themselves to work in order to check the wide-spread delusion. The days of witchcraft passed away; but the history of the witches formed the burden of many a nursery tale for generations afterwards. Mankind are naturally fond of the marvelous, and in the absence of witness, horrid murders, dreadful shipwrecks, shocking piracies, &c., have been made to serve the purpose for the time being, until something more marvelous could be got up. Millerism was just the thing for the extra-marvelous for a season, and the expectation of speedily seeing a burning world, fed a morbid fancy for a season—but Millerism has had its day; the world remains as it was, still revolving on its axis and performing its annual revolution round the sun. In the quiet calm that succeeded the Miller excitement, other heresies stepped in and took its place.

Prominent among them stands *Mesmerism or animal magnetism*, as it is more generally termed. We would remark in the outset that we do not wish to discredit this doctrine entirely. There is some truth in it. At least we believe so; for we have seen an operator place a nervous subject in an unnatural state by his manipulations. Electricity, or something else, seems to paralyze the nerves, and we saw a dentist of this city draw a tooth from a subject, while in this state, without producing the least apparent motion or pain whatever.—But here mesmerism should end with all sensible men. Admit, if you please, that a mesmerizer can place a subject in a magnetic sleep, they can take them to any part of the globe, or to the moon stars, and make them describe everything just as it is in the places which they visit. The exact process by which the discoveries are made is not particularly described. By some, we believe, it is claimed that the spirit leaves the body and visits the desired place, or places, and after having made sufficient discoveries, returns again and communicates them through the natural organs the result of its journeys. Others still seem to claim for the subject a sort of *all seeing eye*, by means of which he can look in any direction and any distance, without moving his head. It matters but little which is the correct theory, in our estimation, the one is just as good as the other.

The favor with which these matters were received by the public, raised up lectures on mesmerism in abundance, and the people paid them their money for the privilege of being duped.—Among the advocates of the science, as it has now become, were two Universalists preachers in New York. They commenced business on a larger scale, and having found a proper subject for their purposes in a youth named Andrew Jackson Davis, they set about the task of revolutionizing the world to their principles. This young Davis by the way, is a very remarkable character in his line, for he can see farther and dive deeper into the mysteries of clairvoyance than any other person living. He is an ignorant, uneducated man, but his revelations of language that would put Washington Irving or Noah Webster to the blush. His prompter published, a year or two since a large octavo volume entitled "Nature's Divine Revelations, by A. J. Davis." But as we never took the trouble to read it, we are not able to state the precise nature of these "revelations." We understand, however, that they contain descriptions of some of the planets and fixed stars, and their inhabitants; the whole being interwoven with downright infidelity. A pamphlet of some fifty-five pages, by the same author, has just made its appearance, entitled "Philosophy of Special Providence: A Vision." We have looked into this "Vision" for the purpose of ascertaining something about the nature of it, and we are satisfied that the whole thing is an arrant and wicked imposture. The very fact that he comes in his own name without a particle of proof to sustain him, claiming to have had visions in which the condition of departed souls, and the social state of the inhabitants of other worlds were revealed to him, &c., &c., is enough of itself to condemn his book. But we will look at its contents for a moment. He says the question whether there were operating upon the affairs of men, *special providences*, was agitating his spirit continually. "It was on the last day of the beautiful month of June" that his "interior perceptions were opened," and then he saw many wonderful sights; such as that of a man falling from a precipice, and saving his life by some imperceptible cause. He saw Annunia fall dead, Christ on the cross, fit the earthquake, and saw the blackened heavens, &c., in all of which he was informed that the *special interposition* of God was manifested. He became a firm believer in *special providences*, and for *several days* he lived in constant fear—fear that the hills might fall upon him and crush him; or that a comet might strike the earth and knock him, and nine hundred millions of inhabitants out of existence in a moment. But he was relieved from this state of torment by another vision, in which he was shown by his spiritual guide that no such thing as *special providences* exist; that prayer to God is infravailing, because God is unchanged; that the miracles recorded in the Bible are false, and, what is most wonderful of all, that this vision was granted him in answer to prayer to God. Filled with fears as he was in view of the special providences of God, he prayed for more instruction on the subject, and "immediately on closing his prayer he felt the evidences of coming vision throughout his entire system." The fellow actually forgot that he was laboring to prove the

Bible false, and that prayer was of no avail, and so he prays himself and receives an immediate answer in the shape of a vision. "His interior perceptions" were "opened" again, and he beheld the person of his internal and spiritual guide. He had a brilliant body and radiant mind, a spacious forehead and up-turned eyes." A very gentlemanly looking guide no doubt, for a spiritual guide; but when the magistrates and the clergy found that the course they were pursuing of convicting others of witchcraft on the charge of some individual who fancied him, or herself to be bewitched by some harmless old woman in the neighborhood, was likely to operate against themselves, and that they could not clear themselves of the charge by swimming with their hands and feet, thus to accuse them, they set themselves to work in order to check the wide-spread delusion. The days of witchcraft passed away; but the history of the witches formed the burden of many a nursery tale for generations afterwards. Mankind are naturally fond of the marvelous, and in the absence of witness, horrid murders, dreadful shipwrecks, shocking piracies, &c., have been made to serve the purpose for the time being, until something more marvelous could be got up. Millerism was just the thing for the extra-marvelous for a season, and the expectation of speedily seeing a burning world, fed a morbid fancy for a season—but Millerism has had its day; the world remains as it was, still revolving on its axis and performing its annual revolution round the sun. In the quiet calm that succeeded the Miller excitement, other heresies stepped in and took its place.

We have no room to relate all the wonders which his wonderful guide showed him. His "internal perceptions" were wide open, and he saw more than mortal man ever saw before. St. Paul's ascent to the third heaven must have been a very tame affair in comparison. He saw "seas of worlds" below him, and in still lower depths "were seas of worlds;" above him, around him, in every direction were "seas of worlds," and all filled with happy beings, men and women like the inhabitants of this world. His wonderful guide informed him that the inhabitants of this world are all better off after death than they were before; that God is unchanged, and of course it is of no use to pray to him; that earth's theologies and religions are all mere phantoms, and that truth is to be found alone in the sights and revelations that he has just witnessed.

He follows his *visions* with an "Argument" the object of which is, to prove his visions true. They need an argument most certainly, and a much more powerful one than we find here in order to make his visions go down; for if sublime nonsense is to be found anywhere, it will be found in Andrew Jackson Davis' *visions*, and also in his argument, where it is enlarged and improved. In his argument he tells us it is of no use to pray to God; but that it is good to pray to departed spirits, for the "spirit-world is not far off, but very near, around and above us at all times." So near that they can hear prayer, we suppose, when offered in an ordinary tone of voice, and by parity of reasoning it follows that God is "too far off" to hear prayer from this little speck of a planet. It is laughable to see how this visionary contradicts himself. He prays himself and receives an immediate answer from God, but very soon discovers that it is of no use to pray except to departed spirits. But here *mesmerism* should end with all sensible men. Admit, if you please, that a mesmerizer can place a subject in a magnetic sleep, they can take them to any part of the globe, or to the moon stars, and make them describe everything just as it is in the places which they visit. The exact process by which the discoveries are made is not particularly described. By some, we believe, it is claimed that the spirit leaves the body and visits the desired place, or places, and after having made sufficient discoveries, returns again and communicates them through the natural organs the result of its journeys. Others still seem to claim for the subject a sort of *all seeing eye*, by means of which he can look in any direction and any distance, without moving his head. It matters but little which is the correct theory, in our estimation, the one is just as good as the other.

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CHRISTIAN SECRETARY.

passenger in the Empire City, who informs us that none of the churches were injured, they being located "on the hill." The fire occurred in the lower, or business part of the city.

FOREIGN NEWS.—The British steamer Europa brings dates two weeks later than previous advices, but the news does not appear to be of much importance. Cotton had advanced in England from one to two farthings on the pound. There is a great cotton speculation going forward on both sides of the Atlantic, which will end one of these days in the bankruptcy of many who were well enough off before it commenced.

In France the war against the press continues. The newspaper Reforme has been suspended, and Le Presse seized. The winter has been colder in France than for many years.

ROME.—It is stated that in compliance with the earnest remonstrances of the French Pope, it was probable that he had not, in consequence of objections interposed by the Pope, on condition of leaving Italy.

—An Infidel club in New York resolved to put up a celebration on the 1st of Tom Paine's birth-day, and sent a letter to the editor of the Tribune, telling him, and instead of honoring the infamy at the supper, he gave them a stenching account of Paine's moral life. To this account from the Calendar adds the following:

"Two epigrams, which in this connection are to be preserved. He was 'buried alive of an ass,' but an old negro, who grave, astonished at the coldness of those who came to view him, said, 'I am buried with a fool.'

The Russians having resumed diplomatic relations with the Porte, it is expected that the Austrians will not be slow to follow.

The nomination of Col. Webb as Minister to Austria has been rejected by the Senate; ayes 7; nays 34.

CONFERENCE HYMNS.—Edward H. Fletcher, New York, has just published the sixth thousand of his Collection of Hymns for Conference, Prayer meetings and Family Worship, by J. Dowling, D. D.

News of the Week.

STEAM BOILER EXPLOSIONS.—In the Massachusetts Legislature, a motion has been made, that the Judiciary Committee consider the expediency of providing that stationary steam engines used for driving machinery shall be placed in buildings separate from that in which the people connected with such establishments are employed. Also, whether any other legislation is necessary for the greater security of human life from the explosion of steam boilers.

It is said that the celebrated "Baron Steinberger," who made rather a hurried start for California from Fairfield, has sent a part of his last speculation home to be applied in payment of his numerous liabilities in this region, his agents having already disbursed \$23,000 to Bridgewater and Fairfield, to his creditors. —*New Haven Patriot.*

—At Preston City, Ct., on Friday, the carriage maker's shop of Charles A. Robinson, was destroyed by fire, together with its contents, consisting of from 20 to 30 unfurnished carriages and wagons, together with horse power, tools, stock, &c.

FIRES AT SCHATICKE.—A building owned by Ephraim Congdon was burned down on the 5th. Insured \$2,000 in the Lexington office.

A HANDSOME DIVIDEND.—The Board of Directors of the Bank of Louisiana declared yesterday a dividend of five per cent out of the profits of the last six months; and an extra dividend also of ten per cent, out of the surplus profits of the institution, which provides for the distribution the handsome sum of \$600,000 among the shareholders.—P. O. Ber.

PRASWORTHY BEQUEST.—We learn from the Cambridge Chronicle, that among the bequests of the late Mr. Samuel P. Allen, of that city, is one, which provides that the interest of \$10,000 shall be annually distributed among the poor, and for charitable purposes generally; Mrs. Allen, his widow, being the almoner.

MONEY RECOVERED.—The money stolen from the Utica and Schenectady Railroad Conductor has been found in the clasp of a rock near Little Falls. The amount was \$200.

—FIRST BOAT FOR BUFFALO FOR 1850.—The Arrow will leave this port on Saturday for Buffalo. As she returned to this city during the month of January, this will be her first navigation since the middle of November. A circumstance which has happened but once since 1857.—*Detroit Advertiser.*

DESERTERS IN THE WHALING FLEET.—A letter from New Bedford reports that "the harber of Honolulu was full of whalers, and officers and crews were deserting every opportunity. The mountains are said to be full of runaway sailors. Recruits were high owing to large quantities having regard to the fate of the Baptist meeting-house, but as we can find no allusion to it, include it has escaped the flames."

Empire City brought upwards of two million gold.

Fremont and W. M. Gwin have been elected. Senators by the Legislature of California.

Oregon met the Propeller Hartford near Barbary, three days steaming from San Fran-

California Legislature met at San Jose Dec.

was organized on the 17th. The Senate by the election of E. K. Chamberlain, of Oregon, as its President, pro tem, and J. F. A. Clerk. Mr. Austin was elected Ser-

etary.

number of votes thrown in the elec-

Governor and Representatives to Congress

15,000, although the State can probably

900 votes. There were ten candidates in

for Congress; the highest on the list was

Wright, formerly of Nantucket, who had

the next was Edward Gilbert, of the New

Democrats, and one of the editors of the Alta

who had 5,300.

vote for the adoption of the Constitution

801; against it, 811.

surrounded across the Isthmus, since the first of October.

Charrison, Nelson & Co. \$2,005,844 08

Steamship Co. 717,000 00

state individuals, estimated, 2,500,000 00

Total, \$5,362,844 08

and silver by R. M. S. S. Co.

S. America, Mexico, &c. \$4,000,000 00

taking the sum total of \$9,362,844 08

a matter of some surprise that the R. M.

Co. have lost but about \$50 since their

return while Messrs. Zachrisson, Nelson

have been still more fortunate, not having

lost a single dollar, although we frequently hear of

losses sustained by private individuals,

money and property, in the somewhat per-

iod when the Chagres river.—Panama

—We have seen a gentleman, who came

century, a great number of superior works, in every branch of human knowledge.

The intellectual movement we speak of is attended by a growing tendency towards a union of their own scattered branches, and a separation from nations of different origin. This tendency, which is designated by the name of Pan-Asianism, or the word might justify its translation, has been for several years, exciting a strong sensation in Germany, and it is generally considered as the *avocare pensee* which brought about the recent war in Hungary.

The intervention of Russia, in the Hungarian war, has now given an immense importance to the Slavonic Nations in the affairs of Europe because it depends upon the final issue of this agitation, (not yet, over,) whether these nations will develop themselves into a nation, or remain as minors.

In Middlesex (Newfield) Mrs. Elizabeth Ward, widow of the late Joseph Ward, aged 85.

In Middlesex (South Farms) 3d inst. Miss Olive

In Granby on the 23d ult. Mr. Oliver Culver, son of Moses Culver aged 26.

In Berlin, Jan. 27th, Mrs. Rhoda, wife of the late Col. George Galpin, aged 84; Feb. 5th, Dennis Woodruff Dunham, aged 47.

In Tolland, 2d inst., of inflammation of the throat, William McVey, aged 15 years.

Bro. McVey made a public profession of religion last May, and has ever since reflected honor upon the cause of Christ, in his constant attendance upon the ordinances and services of God's house. In living a life of prayer and devotion, and three weeks since, he sold his place in the burying ground, and took his mother to a home where he wished to have his body laid. In his last sickness the writer expressed to him his fears of his recovery, to which he readily and without the least apparent agitation, replied, "The Lord's will be done." Do you pray? "I have never ceased praying, and my trust is in the eternal Rock of Ages," was the answer. Afterwards, he called his friends around his bed, and entreated them not to let him die in sin, but to receive him into the church. They farewelled him, "For," said he, "I am going to meet my mother in heaven." Soon after, without a groan or struggle, he calmly fell asleep in Jesus. "Mark the perfect man, and behold the upright; for the end of that man is peace." R. H. M.

DIED at the residence of his father, (Bro. Jabez Avery,) in Windham, January 2d, NELSON AVERY, aged 21 years.

At the age of 15, our beloved young brother became a hopeful subject of Divine Grace, and was baptized into the fellowship of the Lebanon Baptist church, by its pastor, Rev. N. Wildman. After a short time he received the Central Baptist church, in which he continued a worthy member until his death. He had ample time during a protracted illness to anticipate the event of his dissolution, which he was enabled to do with composure and resignation.

The day previous to his death, he was favoured with a special interview with the Saviour, and permitted a near approach of the heavenly choir, and the church of the first born whose names are written in Heaven; accompanied with the blessed assurance that he would join the happy number.

Although dark clouds overcast all earthly hopes, yet to his spiritual vision there was clear towards Heaven, and joyfully would he say with the poet:

"There is not a cloud that doth arise

God graciously favoured his remaining hours with His presence, allaying his pain, and giving him strength sufficient to utter many expressions of Holy Triumph, and to take his last leave of relatives and friends who were conscious they were converging with one standing at the very gate of Heaven, prepared for holier converse with the blest above.

His funeral was numerously attended on the following Monday, and an appropriate and forcible discourse delivered on the occasion by Rev. E. T. Hoxsey, from Numbers xxii: 10—Let me die the death of the Righteous," &c.

H. H.

Atmosphere of the Farmers' and Mechanics' Bank, Hartford, Connecticut, have made their appearance.

SUCCESSION OF A RETURNED CALIFORNIAN—SUPPOSED MURDER.—On Saturday evening, a young man, known as the "Black River Indian," was found dead in a cabin at Mount Trippel, cut off from the world, and represented as the most savage of the Winnebagos.

Many settlers who have recently located between La Cross and the Black River Falls, have left in consequence of the presence of these Indians, and families have fled from their homes, where remote, to places of more security.—*Prairie-Chien Patriot*, Jan. 16.

Counties of 3d's of the Farmers' and Mechanics' Bank, Hartford, Connecticut, have made their appearance.

CHINA, GLASS AND EARTHENWARE.—DORTON'S Fluid Lamp, Solar Lamps, Girard's Patent, Candelabra, Table, Wine and Cologne Bottles, Hall Lanthorn, Knob and Forks, Tea Trays, Looking Glasses, German Silver, Silver Plated and Britannia Ware, Mantle Ornaments, Clocks, Flower Pots, Stone Ware, Tubs and Pails, and House-keeping articles generally.

UP TO 50 STATE STREET, Sign of the "LARGE PITCHER."

Prices as low as New York and Boston.

Hartford, Feb. 7th, 1850.

9w49 Certified from Record,

ZALMON A. STORES, Judge.

3w49 BURRALL SAGE, (SUCCESSOR TO JOHN W. BULL.) IMPORTER,

WHOLESALE AND RETAIL DEALER.

—*In—*

China, Glass and Earthen Ware.—DORTON'S Fluid Lamp, Solar Lamps, Girard's Patent, Candelabra, Table, Wine and Cologne Bottles, Hall Lanthorn, Knob and Forks, Tea Trays, Looking Glasses, German Silver, Silver Plated and Britannia Ware, Mantle Ornaments, Clocks, Flower Pots, Stone Ware, Tubs and Pails, and House-keeping articles generally.

UPON THE PETITION OF ROBERT SHARP, OF WILLINGTON, in the County of Tolland, shewing to this Court that he is guardian of William Phelps, of Willington, in said district, and Mary J. Phelps, widow of Hartford, in the county of Hartford, minors.—That said minors are the owners of real estate situated in said Willington, viz: an undivided fourth part of a certain piece of land bounded on the highway, south on land of John B. Whitford, west on land of William Shaffer, containing about twenty-five acres; their interest therein being valued at about eighty dollars. That said land cannot be advantageously improved for the benefit of said minors, and their interests would be promoted by selling said real estate and investing the avails thereof according to law—paying for liberty to sell property for the purpose aforesaid, as per petition on file.

IT IS ORDERED BY THIS COURT, That said guardian give notice of said application, by causing the same to be published in one of the newspapers printed in Hartford, in the County of Hartford, three weeks successively, at least six weeks before the hearing; and that said petition will be heard at the Probate Office in said district, the 9th day of April next, at 1 o'clock, afternoon.

Certified from Record,

ZALMON A. STORES, Judge.

3w49 COMMUNION WINE.

COMMUNION WINE.—*In—*

CHINA, GLASS AND EARTHENWARE.—DORTON'S Fluid Lamp, Solar Lamps, Girard's Patent, Candelabra, Table, Wine and Cologne Bottles, Hall Lanthorn, Knob and Forks, Tea Trays, Looking Glasses, German Silver, Silver Plated and Britannia Ware, Mantle Ornaments, Clocks, Flower Pots, Stone Ware, Tubs and Pails, and House-keeping articles generally.

UPON THE PETITION OF SAMUEL STORMS, ESQ., OF TOLLAND, in the County of Tolland, shewing to this Court that he is guardian of David and Maria Goodrich, Alva and Lucia Goodrich, all of Springfield, Laramore County, Indiana, minors. That said minors are the owners of real estate situated in said Tolland, viz: each, one undivided fifth part of a certain piece of land, bounded and described as follows, to wit, northwesterly by the highway leading from Tolland street past David B. Torrey's dwelling house to Skunk Hollow, thence westwardly by land of William S. Edwards, and then westwardly by land of Joseph Clark, containing about forty acres, being the same land that was distributed to the heirs of Celinda Goodrich in the distribution of estate of Ira Jewett, late of Tolland, deceased, valued at about sixty-five dollars. That it would be for the interest of said minors that said estate should be sold, and the avails thereof vested according to the Statute Law in case made and provided, praying for a court to set aside property for the purpose aforesaid, and to provide for the same.

IT IS ORDERED BY THIS COURT, That said guardian give notice of said application, by causing the same to be published in one of the Newspapers printed in Hartford, in the County of Hartford, three weeks successively, at least six weeks before the hearing; and that said petition will be heard at the Probate Office in said district on the 30th day of March next, at 1 o'clock, P. M.

Certified from Record,

WILLIAM N. MATSON, Judge.

3w49 At a Court of Probate held at Hartford, within and for the District of Tolland, on the 24th day of January, A. D. 1850.

PRESENT: WILLIAM N. MATSON, Esq., Judge.

ON MOTION of James G. Bolles, and Chauncy G. Smith, Executors of the last Will and Testament of Rhoda Cook, late of Hartford, within said District, deceased; This Court doth decree that six months be allowed and limited for the creditors of said estate to exhibit their claims against the same to the said Executors; and directs that they be paid as quickly as possible.

IT IS ORDERED BY THIS COURT, That the Administrators account in said estate will be exhibited for settlement at the Probate Office in said district on the 24th of February next at 2 o'clock P. M.

PRESENT: SAMUEL B. LOW, Esq., Judge.

ON MOTION of Horace Sheldon, Administrator of the estate of Wm. Tuttle, Esq., late of Suffield, within said district, deceased; it is ordered by this Court that notice be given that the Administration account in said estate will be exhibited for settlement at the Probate Office in said district on the 24th of February next at 2 o'clock P. M.

PRESENT: SAMUEL B. LOW, Esq., Judge.

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<b

CHRISTIAN SECRETARY.

Poetry.

For the Christian Secretary.

The Macedonian Cry.

On every side it rises,
That deep and thrilling cry;
"Come, help us, oh ye Christians,
Come, help us, ere we die."

Hark! from our Western valleys
The sad entreaty comes—
"Oh send us help, ye ransomed,
To these our prairie homes."

The red men of the forest
Their voices also raise,
And ask us now to cancel
The wrongs of other days.

From Himalay mountains
The echo doth respond;
And Burman's jungles also
Are vocal with the sound.

And from the isles of Ocean,
Above the ceaseless roar,
Borne on the swift-winged breezes,
It rises evermore.

Oh hear it, Christian, hear it!
Nor let it plead for naught;
Is not this wail of anguish
To you with meaning fraught?

Nor let one futile effort
Your depth of feeling show;
But live and labor ever
To save a world from woe.

Boston, Feb. 5, 1850.

The Last Hymn.

BY MISS AIRD, OF SCOTLAND.

Sing once more before I go,
That old familiar hymn,
With Sabbath tone so sweet and low,
Ere morning songs begin.
Sing of the love that never dies,
The friends who never part,
Ere earthly love in silence lies,
While leaning on the heart—
Oh! sing that holy hymn.

I learned it at my mother's knee,
And sung it to my sire;
And I have sung it oft with thee,
Beside our ev'ning fire;
Like odor from a faded rose,
Twill breathe of beauty gone—
Sing ere earth's twilight shadows close,
For hearts must die alone—
Sing low that parting song.

Of faith's adoring master,
A victor crowned in dust;
That love's triumphant agony
Which seals our meeting trust,
When broken is the golden bowl,
The silver chord is given;
Of one who binds the widowed soul—
One, only One in heaven—
To him our song be given.

The ocean shell, though distant, sings
The music of the wave,
And sanctified affection springs
In song beyond the grave;

The Star that led us all our way,
Whose light I praised with thee,
Which lit our path with pillar-ray—
Thou! sing where is "no sea?"

Of all that light with me.

Then touch my heart no more with gloom,
Of passionate farewells,

For through the love-illumined tomb

A flood of glory swells;

I hear One calling me by name;

"Thou! mine—I've ransomed thee;

Feat not, I'm with thee in the flame;

I sole gave for thee."

Hush! hush! my loved One, see!

I come, like the o'er wearied dove,
My Ark, my Covenant home;

O! clasp me in the arms of love,

O'er floods no more to rise.

But, hark! the angel choral swell,

Sing, glory! glory sing!

O grave! where is thy victory? tell,

And where, O! Death, thy sting?

Earth! earth! dim earth, farewell!

Religious & Moral.

(From a Boston Paper.)

Anecdotes of Washington.

There lately died in the city of Boston, a very respectable negro, named Primus Hall. He lived to an advanced age, and was the possessor of considerable property. Through the Revolutionary war, he was body servant to the late Colonel Pickering, of Massachusetts. He was free and communicative, and delighted to sit down with an interesting listener, and pour out those stories of an absorbing and exciting interest with which his memory was stored.

It is well known that there was no officer in the American army whose friendship was dearer to Washington, and whose counsel was more esteemed by him, than that of the honest and patriotic Col. Pickering. He was on intimate terms with, and unbosomed himself to him with as little reserve as, perhaps, to any other confidant in the army. Whenever he was stationed within such a distance as to admit of it, he passed many hours with the Colonel, consulting him upon anticipated measures, and delighted in his reciprocated friendship.

Washington was, therefore, often brought into contact with the servant of Colonel Pickering, the departed Primus. An opportunity was afforded to the negro to note him, under circumstances very different from those in which he is usually brought before the public, and which possesses, therefore, a striking charm. I remember two of these anecdotes from the mouth of Primus. One of them is very slight indeed, yet so peculiar as to be replete with interest. The other conveys a high and holy moral, and deserves to be recorded among the public and remarkable acts of our country's savior, as a brilliant illustration that disinterestedness and true humility were guiding principles of his charac-

ter. The authenticity of both may be fully relied upon:

Washington once came to Col. Pickering's camp, and found him absent. "It is no matter," said he to Primus, "I am greatly in need of exercise. You must help me to get some before your master returns."

Under his directions the negro busied himself in some simple preparations. A stake was driven into the ground about breast high, a rope was tied to it, and then Primus was desired to hold it horizontally extended. The boys, the country over, are familiar with this plan of getting sport. With true boyish zest, Washington ran backward and forward for some time, jumping over the rope as he came and went, until he had exercised himself to his heart's content.

Repeatedly afterwards, when a favorable opportunity offered, he would say, "come, Primus, I am in need of exercise," whereat the negro would drive down the stake and Washington would jump over the rope until he had exercised himself to his heart's content.

On the second occasion the great General was engaged in earnest consultation with Col. Pickering until after the night had fairly set in. Headquarters were at a considerable distance, and Washington signified his preference to staying with the Col. over night, provided he had a spare blanket and straw.

"Oh yes," said Primus, who was appealed to, "plenty of straw and blankets—plenty."

Upon this assurance Washington continued his conference with the Col. until it was time to retire to rest. Two humble beds were spread side by side in the tent, and the officers laid down, while Primus seemed to be busy with duties that required his attention before he himself could sleep. He worked, or appeared to, until the breathing of the two gentlemen satisfied him that they were sleeping; and then, seating himself on a box or stool, he leaned his head forward on his hand to obtain such repose as so inconvenient a position would allow. In the middle of the night Washington awoke. He looked about and descried the negro as he sat. He gazed on him a while and then spoke: "Primus," said he, "Primus."

Primus started up and opened his eyes. "What, General?" said he.

Washington rose up in his bed. "Primus," said he, "what do you mean by saying that you had straw and blankets enough? Here you have given up your straw and blankets to me, that I might sleep comfortable, while you are obliged to sit through the night."

"It's nothing, General," said Primus, "it's nothing. I'm well enough. Don't trouble yourself about me. I sleep very good."

"But it is matter—it is matter," said Washington, earnestly. "I cannot do it; Primus. If either is to sit up, I will. But I think there is no need of either sitting up. The blanket is large enough for two. Come, lie down here with me."

"Oh, no, General!" said Primus, starting, and protesting against the proposition. "No, let me sit here. I'll do very well on the stool."

"I say come and lie down here!" said Washington, authoritatively. "There is room for both and I insist upon it."

He threw open the blanket, as he spoke, and moved to one side of the straw. Primus professed to have been exceedingly shocked at the idea of lying under the same cover with the Commander-in-chief, but his tone was so determined and resolute that he could not resist. He prepared himself, therefore, and laid himself down by Washington: and on the same straw, and under the same blanket, the general and the negro servant slept until morning.

Established Church of Scotland.

The Established Church of Scotland, since the secession of those who now constitute "The Free Church of Scotland," is a body without a soul, even in the estimation of some distinguished men who still adhere to it. The opinion of Sir George Sinclair, referred to in the following extract of a letter received by the last steamer, we presume is the opinion of many other members of the Establishment:—

"The clergy of the Establishment of Scotland have set on foot a subscription for the endowment of the *Quoad Sacra* churches, which, though built chiefly with the money of the Free Church men, being a branch of Dr. Chalmers's church extension scheme have been, by the law courts, adjudged to belong to the Establishment. They applied, among others, to Sir George Sinclair, of Thrus Castle. He told them that, at the disruption, he adhered to the parish church, the minister being an exemplary, pious man; but, in spite of all the influence he could exert, the numbers are sadly declining. There used to be present 1500 on the fast before the Sacrament, the population being 5,000; now they did not number 100; and on the sacramental day, only a table and a half; and of the communicants only three were males, leaving out the ministers and elders. I believe," says Sir George, "the case is little if at all better in any rural parish throughout any of the northern counties. (It is still more strikingly the case in the counties of the South and West.) Sir George proceeds: 'I ask you or any man of conscience and common candor, if it is possible for me or any brother similarly circumstanced to take interest in schemes of a Church reduced to the lowest possible level in point of efforts and usefulness and claiming to be the "Church of our fathers, when its communion has been abandoned by nineteen twentieths of the representatives of those very fathers, including the individuals most distinguished for ardent zeal and interest.'"

A Novel Writer's Notion of Novel Reading.

"No young, unmarried woman," says Jeremy Lewis, "ought to be permitted to read a novel of any description. Had I a daughter with a heart of ice, and a face as grim as the lion's head on an antique knock, she should never pore over a tale of love, make the ice smoke, or induce her to believe that her face was as good as her neighbor's. Nature teaches us to sigh soon enough in all conscience, without our needing the bells of imagination to inflate the lungs prematurely."

Who should be a more competent judge of the tendencies of fictitious reading than the novel writer quoted? Why do Jeremy Lewis and his fellows continue the manufacture of "the bells of imagination," knowing that they will be used to "inflate" thou-

gands "prematurely"? If "a daughter with a heart of ice and a face as grim as the lion's head," should never pore over a tale of love, "it is safe for men or women, married or unmarried, with hearts of tinder and faces of symmetry, to expose themselves to the unbalanced influences of the bellows-makers or bellows-menders from the forge of passion?"

BURNING INCENSE IN PUBLIC WORSHIP.

The high church, (Episcopal,) according to the New Evangelist, is exhibiting still further congeniality with Papacy. "We are credibly informed," says this Journal, "that in one of the larger Episcopal churches of this city, incense was burned during the service on Christmas day, and that when the name of the Holy Ghost was uttered in the creed, the officiating clergyman turned towards the altar, and bowed as towards the holy place! Perhaps this is by no means novel or single instance of the kind; but it must strike the reader that the open and unreckoned adoption of these practices of Romanism, which have no meaning except as they express a belief in some of the most unscriptural and ruinous of all the doctrines of that church, is a significant index of the progress of things in some sections of the Episcopal church.

Repeatedly afterwards, when a favorable opportunity offered, he would say, "come, Primus, I am in need of exercise," whereat the negro would drive down the stake and Washington would jump over the rope until he had exercised himself to his heart's content.

On the second occasion the great General was engaged in earnest consultation with Col. Pickering until after the night had fairly set in. Headquarters were at a considerable distance, and Washington signified his preference to staying with the Col. over night, provided he had a spare

blanket and straw.

"Oh yes," said Primus, who was appealed to, "plenty of straw and blankets—plenty."

Upon this assurance Washington continued his conference with the Col. until it was time to retire to rest. Two humble beds were spread side by side in the tent, and the officers laid down, while Primus seemed to be busy with duties that required his attention before he himself could sleep. He worked, or appeared to, until the breathing of the two gentlemen satisfied him that they were sleeping; and then, seating himself on a box or stool, he leaned his head forward on his hand to obtain such repose as so inconvenient a position would allow. In the middle of the night Washington awoke. He looked about and descried the negro as he sat. He gazed on him a while and then spoke: "Primus," said he, "Primus."

Primus started up and opened his eyes. "What, General?" said he.

Washington rose up in his bed. "Primus," said he, "what do you mean by saying that you had straw and blankets enough? Here you have given up your straw and blankets to me, that I might sleep comfortable, while you are obliged to sit through the night."

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Christian Experience.

President Edwards describes the experience of the love of God in his own soul, in the following delightful strain:

"Once, as I rode out into the woods, for my health, in 1737, having alighted from my horse in a retired place, as my manner commonly has been, to walk for divine contemplation and prayer, I had a view that for me was extraordinary, of the glory of the Son of God, Mediator between God and man, and his wonderful, great, full, pure, and sweet grace and love, and meek and gentle condescension. This grace, that appeared above the heavens. The person of Christ appeared ineffably excellent, with an excellency great enough to swallow up all thought and conception, which continued, as near as I can judge, about an hour: which kept me the greater part of the time in a flood of tears, and weeping aloud. I felt an ardency of soul to be, what I know not otherwise how to express, emptied and annihilated; to lie in the dust, and to be full of Christ alone; to love him with a holy and pure love—to trust in him, to live upon him, to serve and follow him, and to be perfectly sanctified and made pure, with a divine and heavenly purity. I have several other times had views very much of the same nature, and weeping also above the heavens. The person of Christ appeared ineffably excellent, with an excellency great enough to swallow up all thought and conception, which continued, as near as I can judge, about an hour: which kept me the greater part of the time in a flood of tears, and weeping aloud. 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